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The Bombay Guardian.

VOL XXIV.—New Series.—No. 45. SATURDAY, JANUARY. 4, 1879. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A letter has been addressed by the Rev. C. C. Fenn, Secretary of the Church Missionary Society, to the Native clergymen connected with the Missions of that Society. In this, besides some very good advice as to the way in which they should fulfil their ministry, he points out that while they receive the Society's money they are required to be subject to the authority of the Parent Committee, exercised through the Missionaries. But he is careful to add these important words: "The Parent Committee have no desire to see this state of things continue. They would far rather see you free from their control, in complete connection with the Native Church. They trust therefore that Native Church councils and whatever may tend to the development of the Native Church, may receive your warmest encouragement." We heartily agree with the Sec. of the C. M. S. that it is most desirable that Native Pastors should be supported by their own people. It will involve some sacrifice in some instances, as the churches may perhaps, for a time, not be able to give their pastors more than will enable them to live in a very humble way; but there will be abundant compensation in the increase of spiritual power and in the more intimate bond established thus between people and Pastor. And the church-members will not really learn what they can do in the way of support until they have the burden thrown upon them. The very worst thing we can do for the Native church is to relieve it of those burdens that would naturally come upon it. The habit of dependence has been fostered to a lamentable extent by the application of Mission money to the support of those who were ministering to their fellow Christians; it has hurt the pastors and it has hurt the churches. It is matter of thankfulness that in some missions there has been a good approximation to the principle of self-support.

—They who believe in the doctrine of Apostolical Succession, believe that upon it depends the existence of the Church, the forgiveness of sins, the salvation of men. It seems to be hardly less important than the resurrection of Christ. If so much depends upon it, it is of the highest moment that men should have the most unexceptionable evidence that the succession has been maintained since the days of the apostles without a single flaw. When a poor sinner has been awakened to a sense of his sins an intense anxiety for salvation gets possession of his heart. He is told by one of the Ritualistic fathers that he must confess to the priest and be absolved by him from all his sins. He wishes to know if this absolution can be relied upon, and is told that Christ ordained the apostles and they ordained others, these others and so on down through all the intervening generations. What wretched comfort is this for one who realizes the holiness of God, and the awfulness of any mistake on his part. If there be in him a grain of commonsense he will see that such a succession should be all the way along accompanied by a divine guarantee, and the least enquiry will show him that there is nothing of the kind. The greatest care has been taken in the Old Testament to supply such genealogies as were necessary under that dispensation, but in the New Testament there is not the least hint given of any means by which this apostolical succession should be identified. Our Lord does indeed in the Sermon on the Mount tell us how his servants may be known, namely by their fruits, but this is something entirely different from what is now claimed by the holders of apostolical Succession. We have received a copy of a little work entitled, "Exclusive Claims to Apostolical Succession, brought to the test of Scripture, the Fathers, the Reformers and others." This is the republication by Messrs. Higinbotham, Madras, of a work by the Rev. J. Crowther. About 40 pp. of this work are devoted to an examination of the opinion that bishops have been from the beginning by divine right superior to presbyters, and 60 pp. are devoted to the other proposition which asserts the fact of an uninterrupted succession kept up by a continuous series of valid ordinations. It is made evident in this book that the episcopal rope at the fag-end of which the Ritualists would have sinners hang, is about the most miserable rope that any poor creature ever did hang on to. To think of any body's swinging himself off into eternity by such a rope! Thank God there is One that ever liveth and who has promised that he will in no wise cast out any that come to God through him.

—We have the pleasure to acknowledge receipt of a copy of the 4th edition of Maclean's "Guide of Bombay" and are glad to repeat what we have said with regard to the earlier editions, that it surveys the geography and history, the trade and industry, the Government and revenue of this city, that it embodies a very good description of the place and its surroundings &c. &c., and supplies the reader with a directory that meets all ordinary demands in that line. The present edition is an improvement on those that have gone before it, the sale of which is sufficient proof of its popularity. Excellent maps of Bombay and of India accompany it.

—"The Black Pamphlet" charged Sir Richard Temple with wasteful extravagance in dealing with the Bengal Famine of 1873-4. "A Blacker Pamphlet" charges the Government with an error of a different kind in connection with the recent Famine in Southern India, and maintains that this famine has been in great measure brought about by misgovernment as regards the land revenue. The author traces the poverty of the Madras ryot to the abuse of the ryot-wari system and undertakes to prove that the administration of the land revenue has been a dismal failure. The author is Mr. H. A. D. Phillips, B. C. S. He is in favour of a permanent settlement. "A Zemindar, if unrestrained by law, will probably endeavour to get as much rent as he can squeeze out of his ryots. The Government in Madras have had no law to restrain them. In the matter of assessment, Government has been a judge in its own cause: and from want of knowledge it has been unable to exercise that enlightened self-interest which many a landlord exercises." As a proof that the assessments are unduly high he mentions that land in Bengal sells for from 16 to 22 times the assessment: in Madras more than ten times the assessment is rarely given. "It may be asked, if the ryot was given absolute property over his land, why did he not improve it, grow more valuable products and go in for double cropping, by which means much of the harshness of the assessment might have been alleviated. But the absolute property was in some respects a sham. If the ryot grew a second crop, he was actually bound to pay the full assessment over again." And it appears that when the cultivator went to the expense and trouble of making wells he was taxed for using them. "An equable and fair assessment, rendered permanent, must result in the same good for Madras that it has for Bengal. The wealth of a Government lies in the wealth of its subjects: and if the land be overburdened, cultivation is checked and trade cannot expand. As in Bengal, so in Madras, loss of land revenue will be amply repaid by increased receipts under other heads: by the increase of cultivation, the expansion of trade and commerce, the prosperity of the peasantry and the creation of a wealthy and influential middle class, which acts as a buffer between Government and the masses." There is in connection with this matter another point that is worthy of consideration. The young men of this country are crowding to our cities in greater numbers than the

means of employment will warrant. It is desirable that they should be attracted to agricultural pursuits, and to this end there should be as little interference as possible with the freedom of cultivators. At present, it can hardly be said that there is much encouragement for them to turn their attention to farming. Some of the miscellaneous observations in this pamphlet are worth noting. The Court of Directors in a letter dated Dec. 1856, said: "The reason why Government interfere with the sale of opium is not with a view of obtaining revenue, but merely in hopes of restraining the use of a pernicious drug." And yet the hon. Court were not content until they had so overcome the unwillingness of China to receive their opium, that the annual export had grown to 100, 000 chests. "A Blacker Pamphlet" has been published by Messrs. Higinbothan & Co., Madras.

—We are happy to mention the arrival of the Rev. Mr. and Mrs. Beatty of the Irish Presbyterian Mission, Guzarat, from furlough at home.

—We place in our correspondence an account of the annual treat of a Sunday-school. These are, to those who take part in them, very interesting occasions. Perhaps fifty such gatherings have taken place lately or will shortly take place in different parts of India. *Ex uno disce omnes.* These are among the most pleasant and commendable of the Christmas gatherings common among the people called Christians. There are alas! too many gatherings at this season in which there is very little remembrance of Christ, and very little of his spirit, but much of some very different spirit. We were present last week at a treat such as few of our readers perhaps have attended. It was given to the children of a Native school. A good many hymns in English and in Native measures, in the Marathi and Hindostani languages, were capitally sung by the children, some of whom were of the lowest caste, some a little higher in the social scale, with some Mahomedans and a few Christians. They were examined in sacred geography, in Scripture, and in writing &c. and acquitted themselves exceedingly well. They then sat down, upon the ground, to tea, which was served to them by Christian ladies, with the usual concomitants, ending with sweetmeats and fruit, and with a persentation of prizes in the shape of clothes suitable to their condition.

—Messrs. Nursey Kessowjee & Co., said to be the largest of the Native Mercantile houses of Bombay, failed last week, to the consternation of many. This failure caused four Spinning and Weaving Companies to go into liquidation. Mr. N. Kessowjee was at once Secretary, Treasurer and agent for these concerns, and besides getting a commission on every pound of cotton worked up, whether at a loss or profit, he appears to have had the disposal of all the proceeds. The men who have had to do with the establishment of the numerous Mills that have sprung up in Bombay within few years, seem to have aimed to get the direction exclusively in Native hands. Perhaps in time our Native friends will learn that it is desirable to have Europeans also on the managing committees. There is one observation it occurs to us to make, in connection with the failures recently reported here and at home. When a firm or Bank has lost all its capital and is simply living on credit. It is a good thing that it should fail, and a bad thing that it should not fail. So long as it goes on it is simply a maelstrom drinking in the money of the unfortunate public. It is matter of congratulation when the actual state of things is divulged by the suspension of the concern.

—Hope told a flattering tale when she telegraphed that Jakoub Khan was coming to Jellalabad to sue for peace. It does not appear that he has made any friendly overtures or that Shere Ali's departure from the capital means an abandonment of the reins of Government. The British troops meet very little open resistance, but are very much harassed by the guerilla tactics of the border tribes.

—The next week is the week of universal prayer. It appears that Christians in America, and doubtless in England, are intended to wait on God at this time for a revival of religion, and those of India cannot do better than join them in so doing. Our Bombay readers will bear in mind that the meetings from Monday will be in succession at the following places: Falkland Road Hall, Free Church, (Esplanade) St. Andrews, Major Oldham's, Young men's Chr. Association, and Baptist Church, all at 8. P.M., except the meeting on Friday, (Y.M.C.A.) which is at 8-30.

The Bombay Guardian.

SATURDAY, JANUARY 4, 1879.

THE 1000 YEARS.

A good deal more attention has been given in America of late to the doctrine of the Premillennial Advent of Christ, than was formerly the case, and the Convention that was recently held in New York for the discussion of the subject has tended to bring the matter still more before the Christian public of the United States, where this doctrine has never had as much acceptance as in Great Britain. All, whether Premillennarians or Postmillennarians take for granted that the 1000 years of Rev. xx designate a period of that length or of greater length. Our own opinion is that in common with all the other enumerations and in fact almost all the delineations of the book of Revelation, the expression "1000 years" is also to be taken figuratively and not as signifying a literal period of ten centuries. And for this opinion we think there are valid reasons. We believe that the period will be as a thousand years with reference to the greatness of the changes witnessed in it, but that the period will be a short one. Perhaps, as a day is used for a year in premillennial prophecies, a year is here used for a day, making the actual duration to be about a thousand days, two or three years. But is not this a time when the saints shall reign, and is it likely that the sacred writer had in mind a brief period for that reign? We do not assign a brief period to their reign, for their reign by no means terminates with the 1000 years. There is in the millennial [illegible] for it leaves an immense multitude of persons in the four quarters of the world, unreconciled to Christ, and vehemently antagonistic to his people. It may signify a co[illegible] spheres but not as regards the world's subjection to Christ. The saints will then have constantly before them the prospect of Satan's release and of the attack to be made on the camp of God. The redeemed of the Lord cannot breathe altogether freely until there shall be no more curse. Any one who will read chapters xix-xxi of Revelation, omitting the first ten verses of Ch. xx. will not be conscious of any break or *lacune*. In Ch. xix., there is a point in the church's history when she is thus described: "The marriage of the Lamb is come, and his wife hath made herself ready. To her was granted that she should be arrayed in fine linen, clean and white," and in ch. xxi. we are apparently at the same point of time: "I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "I will show thee the bride, the Lamb's wife." And xxii 17, "The Spirit and the bride say, Come." It seems highly improbable that after the lapse of 1000 years the church of Christ should be just where the premillennarian jubilations had left her. The victory described in ch. xix. 19-21 is the triumph of Christ in Christendom, the overthrow of all that which had been passing itself off as Christian; the accuser of the brethren is cast down, and Christians are unhindered in their approaches to the throne of grace; secular power is not used to uphold one portion of the church against another; the prayer of our Lord in John xvii. 23 is fulfilled and the Holy Spirit is present in all his fulness in the united people of God. As a matter of course the Gospel goes forth conquering and to conquer and nations are born in a day. We are quite prepared to believe that the power of our Leader and Commander will be revealed more gloriously and wonderfully than in the apostolic days. It would seem as though every semblance of a sceptre had been wrested from the God of this world, and that he had disappeared forever. The world undergoes a marvellous transformation. But for some reason, by some means, in some quarter, there comes a check; the dreadful discovery is made that the devil is not dead, nor has he given up all hopes. Self-will reveals itself in man, at first perhaps insidiously and unsuspected, and gaining currency, arouses multitudes to open opposition, and then comes the final testimony from heaven, subduing all enemies to Christ, putting an end to all opposition, and summoning all to the Judgment.

We have abundantly read the writings of those who advocate and of those who reject the premillennial theory and if we allow that the 1000 years of ch. xx. are to be understood literally, we cannot deny that there is much that is plausible in what is advanced by the premillennarians. We believe that there is important truth on both sides and that the principal difficulty in the way of seeing alike, disappears when we understand the 1000 years to indicate a really brief period. We are told in II Peter iii. that a thousand years are with the Lord as one day, and one day is as a thousand years. It is a mistake to suppose that all the prophecies of the Apocalypse are consecutively fulfilled. The prophet follows one line of thought down through the history of the church till he reaches its full development, and then goes back and follows out another line of thought, another aspect of truth.

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NATIONAL BIBLE STUDY.

12*th*, 1879.—*Luke* xiv. 15-24.

things." What Christ had said
ing entertainments to the poor
, rather than to those who have
f entertaining us in return. There
been a great readiness when such
is given, to pass on to some other
The adoption of such instruction
ve a serious change in those social
at have more than the authority
s of the Medes and Persians.
he that shall eat bread in the
God." Our Lord had spoken of
ction of the just, and the mind
on connected this event with the
ent of God's kingdom. This is
ons utterance and there are mul-
ong us who often talk very piously
better land who are not faith-
g to make the land where they
land; who sing very devoutly
over there,' but are far from be-
ritually where they ought to be;
be where no sin is but do not
irit of God give them that deliv-
sin which he is more than will-
them. "All began to make ex-
r Lord was eminently practical,
ident that there is a great deal of
entimentality among us that he
e short work with, if we would
to him. All true interest in
ns of God will manifest itself
ion to the will of God, for that
dom of God. No man can truly
e second advent of our Lord who
seeking to know the utmost of
make him known. The Spirit
ide say 'come, Lord Jesus' when
ectionately to the sinner, Come.
ost important coming of Christ
dom, when the penitent sinner
by faith. Did those that sat
Jesus understand that they
described in the parable as
me excused,' and as allowing
g engagements to hinder them
to the banquet of life. When
e the half of his property to
the rest to the rectification of
ctices, he showed that he had
hrist as his king, and had broken
e kingdom of God.

n the poor, the maimed, the halt,
The Jews, God's chosen and
people, saw no beauty in the
t they should desire him, and
ent his servants to the Gentiles
rs of salvation. Our Saviour
t perception of the strange
vents were drifting. What
ws of that generation or of
generation could conceive as
perfectly plain to him, from
Why the Jews rejected him
parable by the character of
ally came to the supper, the
t, the blind, those who were
their need and of their misery
ness. Those who were first in-
sense of need and the invita-
charm for them. Their pride
teousness were in the way; they
welcomed a Deliverer who would
d their national pride and made
ndent of the Romans. Their de-
livered from a foreign yoke was
mate enough, if it had only been
to a greater need of reconcil-
iation with God. That God was displeased with them as a nation was evident from the fact that he had delivered them into the hands of an idolatrous nation, and the prime necessity was to be freed from his displeasure. Let us take good note of the fact brought to light in this parable, that men who are thoroughly persuaded that they are in the right way are really saying to God by their lives, Have me excused. The fruit of the Spirit is love, joy, peace, long-suffering, faith, etc.; but these are not the things that such persons are most eager to obtain. The preaching that aims to acquaint them with the fulness of their privileges in Christ, is not acceptable to them. Blessed are the poor in spirit, for theirs is the kingdom of heaven. When the devil of self-complacency is cast out and we learn that there is none good but God, we get an excellent appetite for the good things of God's table.

REGENERATION.

By a centurion of the Indian Army.

In John III. 5, the word of God is thus written: "Except a man be born of *water*, and of the *Spirit*, he cannot enter the Kingdom of God."

1. In order to perceive the meaning of this passage it is necessary to "compare spiritual things with spiritual"; for instance, in James I. 18, we read—"Of his own will *begat* he us with the word of truth." So "the word of truth" is that *water*, which is here spoken of; which is that same *water*, concerning which the Spirit and the Bride [to wit the Church] say—"Whosoever will, let him take the *water* of life freely—even that same *water* concerning which the apostle Peter says—"Being *born*, not of corruptible seed, but of incorruptible, by *the word of God*." (1 Peter I. 23.)—even that same *water*, concerning which our blessed Lord speaks, when he says "Now are ye *clean* through the *word* which I have spoken unto you." And again, "ye shall know the truth, and the *truth* shall make you *free*."

2. In fact great things are spoken of "the word of truth"; for instance, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Of this same "word of truth" it is written—"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit; and of the joints and marrow; and is a discerner of the thoughts and intents of the heart." (Heb. IV. 12.)

3. Such are the inspired discriptions of that "word of truth," by which the Spirit of God (in pursuance of his accredited Office, as stated in John XVI. 8–11) begets his children; and of which it is written (in James I. 27.) "Receive with meekness the engrafted *word*, which is able to save your souls." The "word of truth" is that "water," for the "washing of regeneration, and renewing of the Holy Ghost" (Titus III. 5.)—"not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." (1 Peter III. 21).

4. Moreover, that the *water* which is alluded to in our text, is not water-baptism becomes still plainer upon referring to the apostle Paul's notice of baptismr in 1 Corinthians, chapter I, verse 6, wherein he writes, as follows—"I baptized also the house of Stephanas besides I know not whether I baptized any other; for, Christ sent me not to baptize, but to preach the gospel."

5. If water-baptizm were the thing which is referred to in the solemn words "Born of water and of the Spirit," as they occupy our text, it would surely have been in the highest degree unbecoming, in the apostle Paul to speak so slightingly of water-baptism as he has done; and to have placed that rite into such vehement contrast with the preaching of the gospel; which "preaching" is, in fact, just proclamation of that said "word of truth," with which the Spirit of God begets his children; and by which they are made *clean*—this being in fact, the true baptism, by means of which the new birth becomes effected. The Spirit of God begets man by "the word of truth" a process, which is altogether of graver and sublimer import than any action fo man upon fellow-man could ever be; let priestley ignorance say what it may.

REMINISCENCES.

At different times, by different parties, the writer has been asked to put on record the principal facts in his life. The parties who have suggested this are persons in whose judgment he has a good deal of confidence. It was their belief that such an account would be to the honour of Him whose grace has been so conspicuously shown in the life of the writer. He has always felt an almost insuperable repugnance to a compliance with this request. At the same time he had the feeling that it might be due to the Saviour to show what he had been saved from, and by what process he had been brought to God. Under this conviction, and at the same time influenced by the restraint to which reference has been made, he published in the Bombay Guardian, in 1861, in blank verses, some thoughts on Isaiah xlii. 4, ("He shall not fail or be discouraged till he have set judgment in the earth,") in which were embodied the leading facts of his life. But there was so much more buried than there was expressed in the lines, that we doubt if any body penetrated their meaning. Under renewed solicitation, we are trying to screw our courage up to the point of attempting an autobiographical sketch, and it may be that we shall take some of those lines as a basis of exposition. An excessive dislike to being made the subject of attention, is moderated by the thought that there is that in every life which, rightly stated, will serve to show forth the glory of Him who leads and bears with his blind children in this world. For the sake of convenience the writer some times will drop the personal pronouns I, we, he, and speak of himself as Homunculus or simply as H.

Some time ago, there came into the hands of H. a tract entitled "The Two Fortunes," written by Cheyne Brady, some of the things mentioned in which could only apply to H, while the other particulars of the narrative were very wide indeed of the truth. Among other things the subject was said to have died a number of years ago, in Bombay. How such a narrative came to be written it would be difficult to say. Facts and romance are very prettily blended; but the existence of such a tract may perhaps furnish an additional reason for writing the proposed reminiscences.

The first fact to be mentioned is one that we have always been obliged to take on trust. There are many in these days that object to matters of faith, and would have every man confinne himself to things with which he is personally acquainted. We are sorry at the outset of this story to be obliged to state that of which we have no personal knowledge whatever Homunculus supposes that he was born in Middlebury, Vermont, April 30, 1816, but has no personal knowledge of the fact, and cannot even aver from personal

knowledge, that he was ever born at all. All that he knows is that he exists and has existed for a good many years, and he has always been under the humiliating necessity of relying upon the testimony of others for information concerning the first year or two of his life. And it is rather remarkable how much we all, even the men who pride themselves most upon their intellects, are constrained to exercise faith, whether we like it or not. The time of every man's birth is as effectually shrouded from his immediate knowledge as is the primeval history of the world. And every night, all men, even the most advanced thinkers and skeptics, are constrained to yield up their idolized powers and fall into the arms of the great Preserver, and thus to receive every night and morning a lesson in faith; for no man who closes his eyes in sleep has any guarantee that he will open them again in this world. To understand the real significance of this thing, let us suppose that it were given unto men to live ordinarily without s leep, and that it should happen once in twenty or thirty years that a man should fall asleep; one can imagine the feeling of terror that would come upon him as he found his consciousness and all his powers leaving him, and the feeling of grâtitude with which he would receive them back again, and how vividly he would be made to feel his dependence upon the great Being who gave him those powers.

Homuncnlus was 28 years of age when there came into his hand a letter that gave him some information about the first year of his life that surprised him greatly. It was a letter written a few months after his birth, by his father to *his* father. The writer of this letter told how he had been recently led to give himself to the Lord, and how happy he was in the consciousness of reconciliation with God, and he most earnestly and affectionately urged upon his father to seek the Lord and lay hold on eternal life. Nothing in the world could have more surprised Homunculus than to read such a letter, he never having known his father as a religious man, having indeed known him for many years as an inreligious man. He subsequently ascertained that there had been a Revival of religion in Middlebury the very year that he was born, that his father had been converted, was received to the church, but not having the sympathy of my mother in it, he had gradually grown cold and finally laid aside his profession of religion. But in the fervour of his first love, he wrote this earnest letter to his aged father. That the letter was not received amiss appears from the fact of its preservation

The father of H. had a literary turn and collected a very good library, which his children found the benefit of, as they grew up. He was engaged in business, and gradually became more and more absorbed in it. He was more than once unfortunate in businses, but the effect of this seems to have been to stir him up to more thorough devotion to business pursuits. He was much attached to his family and, for their sakes, he was desirous of making a fortune. He had two sons and two daughters, all still living and none of them ever married. H. was his eldest son, and he was particularly desirous that he should have the training necessary to make him a successful merchant.

The first thing for one to do is to take care of his or her own heart.

CORRESPONDENCE.

SUNDAY SCHOOL CHRISTMAS ENTERTAINMENT.

To the Editor of the "Bombay Guardian."

DEAR SIR,—For several reasons it seems good to us to send you a brief account of our Sunday-school entertainment held Tuesday evening the 24th inst.

1st. It is the first Christmas entertainment in our new church. 2nd. It was a success in every eye. 3rd All Sunday-school successes belong to the Sunday-school cause all over India. The wondering eyes of over 70 Sunday-school children and about 80 grown people, principally parents and friends of the children, were wandering in admiration over the decorations of paper and flowers and date leaves hanging from and twined around the cross rods of the roof and those on which the lanterns hung. While the borders of the ceiling and the frames of windows became the supporters of other decorations of paper and stars glistening in the lamp light. The wall behind the platform bore first aloft a beautifully designed "*Christmas* 1878;" beneath which hung in large letters and star-decked the blessed words. "*Thou shalt call his name Jesus.*" Below this the cheerful word "*Welcome*" in colors.

The S. S. was arranged in classes as in the ordinary and sabbath session. The five classes and their teachers were seated in the shape of a square with the larger class in the centre of the square while the platform was at the end in the centre of the side of the square. Over the platform hung a lamp all covered with flowers &c. On the platform stood at one side a small table upon which lay the Bible programmes, singing books &c. By the side of the table stood a larger revolving blackboard covered both sides with an outline review of the last nine months' less ons in the Berean Series. The subject of each lesson was given in an abbreviated form and other topics of the outline were indicated by initial letters of principal words in capitals. In this manner the 36 lessons were all outlined on the Board which stood just so as to receive the best light enabling all in the room to see the letters distinctly.

Without tracing in order the programme, I may say the children sang well and visitors said they were *prepared*. The *selected* pieces were sung by the teachers, and a few who joined them. The school sang per arrangement. The boys one verse, all joining the chorus, the girls the 2nd verse and all the chorus, the teachers the 3rd verse all joining in the chorus, and when a 4th verse occurred all sang it. The effect of this arrangement was very pleasing, displaying to the best advantage the singing of the school. The selected pieces were well received. But all must have been most delighted with the singing of the school. Every thing seemed so to speak *welcome* that little was needed by way of a formal adressed of welcome.

The Berean Review lasting 25 minutes was participated in by the school in concert. Assisted by the eye marks on the blackboard, the substance of nine months' lessons was given to the company of visitors with surprising readiness. Many were much pleased with this part of the exercise indicating how surely are the children of our S. S. gaining in Bible knowledge and, we trust, in the grace of the Lord Jesus Christ.

The Supt's report bore testimony to much improvement in the condition of the school during the year. Last year we were short for teachers. This year we have enough and volunteers for whom we have no classes at present.

Rev. Edwin Lewis of London Mission being out in the district and unable to reach us in time was not with us. He sent loving regrets, while the Pastor occupied a few minutes in talking of S. S. work, the qualifications of teachers and the peculiarities and success of such work. For ¾ of an hour the c visitors did justice to the good sisterly hands had so plenteousl happy voices, happy faces, ready ready palates made this 45 minute

All came to order at 8-5 P.M., "Jesus loves me this I know &c., closed the chorus of the last ve Santa Claus with his unique dress coat, stove-pipe hat, big stick, a coffee sack filled with good thi children.

To the joy of the school 63 s therein a book each. The Supt. five teachers were all remembered I think Santa Claus must have pa South India Conference Book ager books seemed quite solid and Midst happy hints for scholars a the presents were distributed one b happy throng. When this was ov heartily to sing "Praise God &c prayer and the benediction the co persed. The entertainment includi and eatables &c., cost about R amount was generously given by and friends beforehand. One kin all the material for decorations and decorating. God bless the childre

C. B.
W F. C
Pastors M. E. Chu

DEAR SIR,—A very solemn and service was held last Sabbath eve Free Church, Esplanade on the the induction of the Revd. R. Je Pastorate of the Free Church C The Revd. D. Mackichan preache propriate sermon from Rev. I. 2 the induction, the Revd. J. V. Ta delivered an excellent address to tor and the congregation, setting them in a very clear and forcible respective duties. He dwelt at upon the peculiar difficulties of work in a country like India, an wisdom required in the Anglo to deal with his Anglo-India pious and learned speaker migh upon the peculiar temptations t Indian pastors are exposed, esp like Bombay.

I beg in all charity and draw the attention of the ne temptations out of many by w rounded, that he may by God' from them, and do his duty w to the glory of the Master and the people.

It is a well known fact that m Missionaries are in various ways c the Bombay University; but as are educationalists their connecti an institution may not be alto place. But when a pastor of a la ually needy congregation form nection the interests of the con

My earnest desire and praye pastor may be kept from such tations peculiar to Bombay life make ample provision for his and let him make it his chief b them in return rich spiritual the mystery of the faith in a

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DEAR SIR,—I am glad of the p room and therefore of more matt cellent paper. I have long tho promoters of the Temperance mo City should have a column or two dian," appropriated to the discu perance topics etc., but it was ha to ask for such an indulgence wh space at your disposal was tak deration. Now that difficulty your promise of more space, a energetic Secretaries of the "B ance League," should take ad

circumstance and go in for giving the public opportunities for learning more of their views and of the claims of the Temperance cause upon general attention.

The benefits that will flow from this more extended advocacy must be apparent to all. Your journal goes into the Mofusil where your readers will have their interests awakened and make efforts that will supplement those made in the City, and thus the army of aggressive workers in the land will multiply and the work go forward.

Temperance has got a literature of its own and the proposed. "*Temperance page*" can always be filled with something attractive on this great question. Half a column for the special behoof of the young would be an excellent feature in it.

The "Guardian" would profit by this step because it would be incumbent upon those of your readers whose sympathies go with the Total abstainers, to make the paper known and obtain a large circulation.

You have always taken a decided position in regard to this matter, but with the advent of the New Year, 1879, I respectfully commend to you the suggestions I make in this letter, and the worthy Secretaries of the "League" will I hope take the hint at once. Every Christian newspaper now has, I believe, a page or several columns devoted to the advancement of the Temperance Cause.

To all interested in the subject I recommend a perusal of the pithy article in the "Christian Almanac" for this year published by the Tract Society, headed "the Temperance reformation."

Yours respectfully
H.

NOTICES.

THE vernacular meetings for next week are as follows: Monday, Free Church, Khetwady; Tuesday, Am. Miss. Chapel; Wednesday, Falkland Road Hall; Thursday, Ch. Mission, Girgaum; Friday, Am. Miss. Chapel; Saturday, Gen. Assembly's Inst. Colbadevi; all at 8 P.M.

Baptist Chapel, Bellasis Road, Byculla: the Pastor, Rev. Albert Young will preach New Year's Sermons next Lord's Day; at 11 A.M, Subject, The Lord's Mindfulness, Ps. 115: 12; at 6 P.M. Subject, Guidance now, Glory hereafter, Ps. 73: 24.

Epitome of News.

SATURDAY, DECEMBER 28.

—*Times of India*: Rawal Pindee, 27: It is reported that Yakoob Khan has surrendered unconditionally, and is coming into Jellalabad to negotiate with Major Cavagnari. The war is regarded as at an end.

—Same; Hongkong, 26: A disastrous fire broke out last night in that part of the city where the opium store-houses are mostly situated. About fifty large buildings were consumed. The store-houses contained opium and other merchandise belonging to Chinese and foreign firms. A magnificent building belonging to a Bombay Khoja firm was completely destroyed.

—Same; Goa: Christmas brought an immense number of pilgrims and holiday-seekers. All visit the shrine hurriedly and depart owing to the grievous insalubrity of the country.

—General Roberts telegraphs that the telegraph line is complete and in working order as far as Fort Kurram.

—*Times of India*; Fonseca's account of Goa: 'The number of Catholics all over the East Indies at the present moment is rather less than it was when this holy Jesuit died, which is a fair test of the energy with which he worked. But five years after his death the tribunal of the Inquisition was introduced into Goa, and played a disastrous part in the future policy of the Government. As a good Catholic our author passes too lightly over this dark chapter of Portuguese rule, but perhaps he tells us enough. The *autos-da-fe* were celebrated every two or three years, and there are ascertained to have been at least seventy-one *autos da-fe* between the years 1600 and 1773. No record has ever been issued of the number of victims burnt, tortured or imprisoned'"

—*Bombay Gazette*; London: Mr. Gladstone's farewell visit to his constituents at Greenwich on Saturday last was a great success. Some persons had distributed handbills about the borough headed "Treason!", denouncing Mr. Gladstone as a traitor to his Queen, to his country, to his party, and to "poor Greenwich," and calling upon the people of Greenwich and Woolwich to give "the ungrateful traitor a good sound English hooting." The handbill concluded with the words "do not be provoked to violence!" which bore a strange resemblance to the old exhortation "don't put him under the pump!" What took place in the streets, I do not know, but indoors the ex-Premier's reception could not have been more enthusiatic. When he entered the building—a large skating rink in which some 4,000 or 5,000 people were assembled—the whole meeting rose to their feet and cheered and waved hats and handkerchiefs until they were fairly exhausted. This warm greeting seemed to inspirit the veteran statesman, whose speech was delivered with an amount of fire and animation that one would not have expected from a man of so aged and haggard an appearance as the late Premier now presents. His voice was clear and resonant, and judging from the attentive silence with which the speech was listened to throughout, he must have been heard distinctly at the remotest end of the building, which was packed to every corner. The speech was essentially a party one—it was from beginning to end an indictment of the Government, as the real "friends of Russia," and as the promoters of an unjnst war. One of the most telling points in the speech, in its effect upon the audience, was when, after a long analysis of the policy pursued towards Afghanistan by the *late* and *the present* Governments, freely illustrated by extracts from the Blue Book,—the speaker drew himself up to his full height, and, raising his voice said, "now what is the answer to all this? The answer is only this, that Russia had sent a mission to Kabul. Well, if Russia sent a mission to Kabul, why have we not called Russia to account?" The effect of these words upon the audience was immense. They jumped to their feet with one accord, and cheered and waved their hats for some minutes. Russia, Mr. Gladstone had already admitted, was under a covenant with us not to exercise any influence in Afghanistan; but he said we "sing small" to the powerful Emperor with his 80 millions of people and his 1,400,000 or 1,500,000 soldiers, and wage war on the "poor, trembling, shuddering Amir of Afghanistan, doubtful how he can hold his own with the few tribes over which he exercises an uncertain and precarious rule." Mr. Glastone's peroration was remarkably impressive delivered as it was with great solemnity of tone, and listened to with breathless attention, as he dwelt on the "tremendous sin" of an unjust war, and illustrated, by a reference to the sleep-walking scene in "Macbeth," his contention that the utmost external success cannot silence "the inward monitor, that lives within."

MONDAY, DECEMBER 30.

—It is said that the Church Missionary Society will send an expedition to the South-western end of the Albert Nyanza.

—The *Indian Mirror* says that the Brahmo Somaj has done as follows, in the way of reform. "The largest number of Brahmins have cast away their sacred thread under the influence of the Brahmo Somaj of India. They have been ex-communicated, but they still stand where they did. All the earnest members of that body are zealous temperance reformers, and reformed many a drunkard. Under the benign operation of the Brahmo Somaj of India female education has made a progress unknown before in the history of the Hindu community. Among our body there are educated young ladies who would do honor to any community. The members of the Brahmo Somaj of India have celebrated the largest number of adult marriages, widow marriages, and inter-marriages. Who have kept their daughters and sisters unmarried so late as they have? Who have so steadily modified the customs of the Zenana as they have? Have not the missionaries of the Brahmo Somaj travelled in every part of the country, and to other countries also? In travelling, in experience and study have not our ladies made much progress?"

—The *Indian Church Gazette* says that more than 2000 persons have been baptized within a few months in the Ahmednuggur district, by S. P. G. Missionaries.

—*Catholic Examiner*: "The list of passengers who arrived by the Hall Line s. s. Rydal Hall, on Wednesday, the 18th instant, must have attracted attention, not so much for its length, as for the array of names of ladies belonging to some Protestant Sisterhood. There were Sister Rosamond, Sister Gladys, Sister Mary Zede, Sister Vincent, Sister Geraldine, and a few other names of persons presumably belonging to the party. These names we mention with a certain degree of satisfaction, such as is inspired by the hope that more than one of them may eventually become inmates of one of our Catholic Convents."

—*Bombay Gazette*; "The failure of Messrs. Nursey Kessowjee and Co., which was known to be inevitable a week since, though its formal announcement was postponed till the Banks re-opened on Saturday after the Christmas holidays, is for Bombay a commercial disaster of the first magnitude. So far as local interests are concerned, trade and industry will be affected by it much more seriously even than by the collapse of the firm of Messrs. W. Nicol and Co., who had transferred to the City of Glasgow Bank losses that might otherwise have had to be borne by their friends in Bombay. Mr. Nursey Kessowjee and his father, Mr. Kessowjee Naik, who founded the firm, and whose name is still generally associated with it though he retired from business some little time ago, are members of a Banya family from Cutch, a native State which has always been famous for producing a race of energetic and well-to do traders. For many years their firm has held among the native merchants a position analogous to that held by Messrs. W. Nicol and Co. among the European merchants of this Presidency; and for a long time Mr. Kessowjee Naik was intimately connected in business with the latter firm, for whom he acted as a broker capitalist, supplying advances on cotton and other produce purchased for shipment. This connection was broken off before the English firm's credit began to be generally whispered about; but its influence is distinctly traceable in the independent career of the firm of Nursey Kessowjee and Co. Mr. Nursey's operations have invariably been characterised by what, when they succeed, is called enterprise, and, when they fail, reckless overtrading. In cotton, seeds, grain, wool, and latterly to his misfortune in opium, Mr. Nursey's ambition has always been to control the market and to paralyze competition by doing business on so large a scale that practically he could fix the prices of merchandise in Bombay, no matter what the state of the demand for such goods might be in foreign markets."

—The *Satya Mitter* states that the commission earned by Messrs. Nursey Kessowjee and Co., as secretaries, treasurers, and agents to the New Alexandra, the New Fleming, the

Colaba, and the Nursey Spinning and Weaving Companies, amounts to about three lakhs of rupees per annum.

—The *Statesman*:—The recorded mortality in the N. W. Provinces from November 1877 to October1878 inclusive shows an excess of 704,790 over the ordinary death-rate. This is the result of a single year of scarcity. We speak with authority when we say that in the highest and best informed official circles, much the greater part of this mortality is considered due to sheer hunger, and a vast mass of it to famine mismanagment.

Tuesday, December 31.

—*Bombay Gazette*: Candahar column 30: Meer Afzul Khan continues supreme commander at Kandahar. Mahomed Yusoof Khan, Governor of Zindawar, has arrived to assist. The present garrison consists of regulars—three regiments cavalry of 600 troopers each; one of infantry 600 strong; artillery five heavy batteries. There are no field guns. Two hundred Zindawar Ghazi fanatics are shortly expected, and also 1,500 mounted irregulars from the villages, and 1,000 of the Amir's cavalry. 400 of the infantry are encamped outside, the remaing 200 doing duty inside the city. The Cavalry have a night picket at Zaker two and a half miles on the Quetta road, All the troops are armed with smooth bores. A general levy has been called, and will be armed and fed by the Amir. None have yet been collected. The walls are in decent repair. The irrigation channels have been turned on the country and the road beyond Taktipul."

—The Chinese lower classes are, there is reason to hope, beginning to find out that the foreigner is not quite so great a barbarian as they have hitherto imagined him to be. Consul Jamieson, in his report on the trade of Chefoo for the past year, speaks of the liberal subscriptions by foreigners in aid of the sufferers from famine in Shantung and Shansi. Last year over £10,000 was subscribed in the open ports of China, Japan, and in Hongkong and Singapore, almost wholly by the foreign communities, and was dispensed by foreign agency directly to the sufferers themselves. This year the same thing has been carried on in relief of the Shansi famine, the contributions being largely augmented by remittances from England and America. The total dispensed this year will be double, perhaps treble, what was last year! It is often asked: Are the Chinese grateful? Do they appreciate this voluntary kindness? With regard to the better classes—the literati, and the lower mandarins—it is stated that they would rather see us and our charity out of the country together. But in the case of all the recipients and their associates, the poor labouring class, it is otherwise. Some of the gentlemen who took part in the distribution of relief last car have since visited the scene of their labours, and they all state that nothing can be more marked than the change which has come over the demeanour of the people. In one district, at any rate, where a foreign missionary used to be received sometimes with hoots and hisses, generally with stolid indifference, he is now welcomed as a friend. The poor people said to one of the distributors, "If it were the Emperor that were doing this we could understand it; but that you should come all these thousands of miles to give us food entirely passes our comprehension."

Wednesday, January 1.

—*N. Y. Evangelist*: "All who are accustomed to join in the observance of the Week of Prayer will feel a special interest in Tuesday's telegram from Baltimore, which informs us that at a largely attended meeting of ministers there, held on the day previous, at the suggestion of Mr. D. L. Moody, a committee was appointed to issue a "call to the evangelical ministers and churches of the United States to unite in the month of January, following up the Week of Prayer, in a concentrated effort for the revival of God's work through the whole land. And that in order to do this they urge upon the Christian people to lay aside all conflicting engagements, social, ecclesiastical, literary, or otherwise, that with united heart the Church call upon God to revive His work, and stay the tide that threatens our institutions, political, social, and religious." The committee will issue the call immediately."

—Melbourne paper: Mr. Henry Varley has had another series of very successful meetings. At the close of a conference on the 10th ult., £63 was subscribed towards defraying expenses; and after an evangelistic service in the Town Hall, on Sabbath evening, 22nd, £40 was collected in aid of the Bible Women's Mission. Mr. Varley proposes spending a month in Sydney, returning to Melbourne in November, visiting New Zealand in December, and returning to England in January for the other members of his family. He intends to make Melbourne his home for the next two or three years.

—*Christian*: "A correspondent, who has been thinking of the marvellous way in which God has opened doors for us into nearly every part of the world, suggests whether it would not now be practicable for some Christian men, of statesmanlike and organizing capacity, to prepare a feasible plan for *a special evangelizing mission to the whole heathen world*—say, a three years' mission. Now that travelling has been so greatly facilitated, it would certainly be possible to visit every tribe on the earth; and if the Christians throughout the world were appealed to a sufficient number of voluntary agents might be found to give one, two, or three years' time free of charge, and a fund of one or two million pounds might be raised to defray travelling expenses, and to pay for printing and other incidental matters."

—The Hon. William Collins, Lord Provost of Glasgow, says that the loss which will fall on the shareholders of the City of Glasgow Bank, of £5,000,000, only represents six months' expenditure on strong drink in Scotland alone.

—The Lahore paper states that no confirmation has been received of the rumour that Yakub Khan had come into Jallalabad, and it is probably unfounded.

—*Bombay Gazette*: Major General Primrose is to command division under Lieutenant General Stewart. The Bombay Brigade will now be under the sole Command of Brigadier General Phayre, who will also probably have full powers of command from Sukkur to Quetta over all the army establishments.

—The *Gazette of India* contains the following nominations of Companions of the Order of the Indian Empire:—

Mr. G. W. Allen, Mr. Byramjee Jamasjee, Mr. W. Digby, Editor of the *Madras Times*; Mr. F. S. Growse, Magistrate of Bulandshahr, N. W. Provinces; Major Hydyat Ali Khan, 3rd Punjab Cavalry, and A. D. C. to the Commander-in-Chief; Colonel E. C. Impey, Resident at Nepaul; Colonel L. B. Jones, Commandant 3rd Punjab Cavalry; Baba Kem Singh; Captain E. S. Ludlow, Assistant Commissioner, Mysore; Mr. G. L. Molesworth, Consulting Engineer to the Government of India for State Railways; Moung Ou; Raja Mangal Singh Bahadur; Dr. D. R. Thompson, Surgeon, Madras Army; Colonel J. F. Tennant, R. E., Mint Master, Calcutta; Mr A. Wingate, Bombay Civil Service.

—The Rev. Luke Rivington has been visiting Tinnevelly. On the 23rd ult. he baptized 19 adults at Alvar.

—*Bombay Gazette*: We hear that it is contemplated by the Manager of the Company to open a branch line from Mombadevi, through Jugjeevun Keeka Street, on to the Erskine Road, whence it will diverge into three new lines, one leading by the Falkland Road to the Grant Road; a second leading by the Duncan Road into Bellasis Road: and a third to the Cowasjee Patel Tank, situated at the entrance into Ketwady. The first two of the proposed lines being the more important, will have precedence over the third.

—The *Times of India* hears from the Kooram Valley of the execution of four Afghan marauders, captured while cutting camp-followers to pieces.

—Same: Mota Gugjee, who has been in concealment for years past, was lately arrested in the Morvee State, committed by the Assistant Political Agent in Jhallawar on more than thirty charges of murder and grievous hurt, and has been sentenced by the Sessions Court to suffer the extreme penalty of the law. This man, with his younger brother, now a convict in the Yerrowda Jail, was an outlaw against the Saila State on account of a grievance about his "giras" or hereditary landed property. The brothers, with a few followers, amused themselves for several years up to 1871 by incursions into the Saila territory, where they murdered unoffending cultivators, cut off noses, ears, lips, &c., retreating after each expedition into secretion, and finding shelter with the sympathizing peasantry of the neighbouring States."

—*Overland Mail*, Dec. 13: Amongst the deaths recorded this week are:—The Earl of Northesk; Lady Hardinge; General C. Hall, late 38th Madras N. I.; Col. James Ramsay (Retired List); Major WhyteMelville; Major H. A. McCallum, R. M. L. I.; Major E. P. H. Ussher, R. M. L. I.; Surg.-Major J. J. West, A. M. D., late 2-11th Regt; and Mr. [illegible]. Smith, formerly of Calcutta.

In the Lower House of the Prussian Diet, on Dec. 9, the Minister of the Interior in reply to a question said there were evidences that the Socialists, instead of submitting to the law, were carrying on a secret propaganda. The lives of all European Princes appeared to be menaced, as was evidenced by the occurrences in Berlin, Madrid, and Naples. Moreover, Nihilists from foreign countries had arrived who were in communication with the Berlin Socialists. The Government was therefore under the necessity of shutting up the school of crime and expelling the teachers.

At a mass meeting, held at New Orleans, resolutions have been passed expressing the gratitude of the inhabitants of the Southern States towards the whole country of the assistance afforded them during the recent yellow-fever epidemic, and declaring that no political difference can sever the sacred bonds of national brotherhood which have thus been formed.

Mr. Edison authorises the statement, as we learn by telegram from New York, that his electric light is produced by the incandescence of an alloy of platinum and iridium. The conductor is of peculiar form and arrangement, and a much weaker current is made to generate a given light. A simple adjustable apparatus attached to each lamp regulates the amount of electricity it shall draw from the main current.

Mr. Gladstone has conferred the vicarage of Seaforth, vacant by the resignation of Canon Wilberforce, upon the Rev. J. L. Winslow, curate of Holy Trinity, Wandsworth. Mr. Winslow is one of the remonstrants on the Purchas judgment.

The Rev. Thomas Graves Law, an esteemed and father of the Brompton Oratory, editor of "Haydock's Bible and author of the "Calendar of English Martyrs" and other critical works, has seceded from the Oratory and from the Roman Catholic Church. His father, Prebendary Law, son of the first Lord Ellenborough, was among the earlier recruits from Tractarianism to the Papal Communion, to which most of his relatives now belong.

A contemporary says that a few days ago it was proposed in the India Council that an addition should be made to the pension of the Maharajah Dhuleep Singh. The proposal, which is believed to have been favoured and promoted in very high quarters, was warmly supported

g the Government, but after a full discussion, was rejected by a majority of one, the inion of those who voted against it being at the revenues of India ought not to be rthened with this additional charge.

Thursday, January 2.

The Persian Government is completing rangements for a telegraph line to connect zd and Ker-man with Ispahan.

—A Fine Arts Exhibition was opened yesrday at Calcutta.

—Whyte—Melville, novel-writer, frequently xpressed a desire that his end might be in e hunting-field, and this desire was gratified.

—*Bombay Gazette*: A serious accident, or ther a series of accidents, occurred yesterday ternoon at Kharak Road beyond Paydhuni. e direct cause of the accident were "meners," *i. e.*, human beings, who, daubed with int and decorated with asses' ears and tails, ay "fantastic tricks" in the public streets d delight in reducing themselves to the vel of brutes, to the intense admiration of ir coreligionists during the time of the ohorrum festital. Yesterday afternoon as me of these mocktigers were tearing at h other in the public road at Kharak, the llocks of a municipal cart, were frightenso far as to get beyond the control of the iver. They took a sharp curve into a sideie; and the heavy wheels of the cart rolled er the bodies of a Hindoo and a Khoja boy o were standing in the road. A few paces ther on, the infuriated bullocks rode over e bodies of two other persons. Two of the ured persons were killed, and the other o were removed to the Jamsetjee Hospital, here they are lying in a precarious condition. It is to be hoped the police have taken charge the mock-tigers and those who paraded m about the streets.

—The *Spectator* on Mr. Orby Shipley: "It strike us as testifying to a rather deepted Protestantism in Mr. Shipley, that he come to believe in this authority only after independent grounds, come to ions to which this authority This is like saying that you ce of the sign-post only after ed on your own feet to the aces mentioned on it, and thus ascerat your sign-post is correct. Signonly thus used, would not be very things; nor does one see quite why,— hipley really had the means of coming ately to his previous conclusions,—he repent, as he seems to do, of having d the truth *only* because he had conhimself independently of it, and should count it a much better way to believe it authority of a sign-post, the accuracy ch he had himself verified. If the verion were a real verification, one does not what sense there was any "authority" o submit to, so far as I have really tested ruth of a statement, I have rendered myndependent of the necessity of *trusting* uthority which made it. Indeed that is ger *trust* which accepts as true a declarahich it has carefully verified. We can said to trust Euclid, or to trust a withose evidence we have gone to a hun different quarters to sift and, as it turns tify. Hence, we cannot help feeling doubt whether Mr. Shipley will find it *sy to believe on the authority* of the taken alone, anything to which he *ot* have been led by his Catholic in- If it be true that he only accepts to Church's authority because his own ad previously led him to all the conclue endorses, that is very much the same as that of a man who has only adopt. Freeman as his historical guide, not e Mr. Freeman's method and spirit were ut because Mr. Freeman had arrived ely at all his disciple's own conclusions. ould such a man think, if he found Mr. n asserting something quite contrary to one of his own conclusions? Would he not be inclined to doubt the authority, which as an authority he had never really accepted, though he had accepted it as *confirming* him in his own historical prepossessions? If "Catholic instincts" have led Mr. Shipley so far, why need he begin to distrust them now, and exchange their guidance for an external authority? Clearly, we hardly need a guide in a world which is within our own reach. If we can find our own way to all, or almost all the results of a great teacher, we are not so much in need of his help as to justify the surrender of our judgment at all."

—Capt. G. T. Robinson, Superintendent of Marine, Calcutta, has been allowed to remain in England for a further period of six months.

—*Evening Standard*: To-day the Court of Appeal gave judgment in the case of the children of Mr. and Mrs. Agar Ellis. The father is a Protestant and the mother a Roman Catholic, and the question was whether a promise made to Mrs. Agar Ellis before her marriage that the children of the marriage should be brought up as Roman Catholics could be retracted by the husband. Vice Chancellor Malins decided that the children should be educated in the doctrines of the Church of England, and against this decision Mr. Agar Ellis appealed. Their lordships' decision was that the whole responsibility of the children's education should be thrown upon the father, and that no order should be made as the religion in which they should be brought up.—

—We acknowledge receipt of the *Indian Travellers' Guide* for Janury, 1879, published at the *Bombay Gazette* office and sold at 8 annas.

—Dr. Murray Mitchell is spending the winter at Rome. He writes: "I was most thankful, after our long journeyings, to be at my post in the pretty church outside the Porta del Popolo, and to find stanch friends rallying round me, as Messrs. Lowe, Bruce, &c., all giving me a hearty welcome. The attendance was 30 in the forenoon, and less in the afternoon; but our friends consider it a very satisfactory commencement."

—Deaths last week, 491. The previous week, 499.

Friday, January 3.

—*Calcutta, Jan. 2nd*: General Maude reports some malcontents of the Kuki Kheyls collected in the Khyber Pass, who killed two camp followers straying at night, and five miles of telegraph wire were cut and carried off, but the passage of convoys was not interfered with.

Another telegram from the Khyber, dated the 1st inst., states that a skirmish had taken place with Afridis with slight loss on both sides.

News from Kabul reports that Yakub Khan had produced money to pay the troops on condition that Daud Shah became security for the troops, as many who had been paid had deserted. It was also required that officers and soldiers should speak on the Koran to stand by Yakub Khan. As General Daud Shah declined to be security, payment was withheld. It is stated that out of four regiments who attended to receive pay all deserted, except 150 men.

—*Bombay Gazette*: "We hear that a Company has been formed in Paris for introducing the electric light into India. It is called the "Indian Electric Light Co.," the capital of which is frs. 1,000,000, and it works jointly with the Paris Electric Light Co."

—Mr. Thos. Carlyle was 83 years old. Dec. 4. His health is good.

Mr James C. D'Arcy, an Inspector of Police, doing duty at Mandavie, died Jan. 1st, from the effects of an internal injury which he sustained on the night of the 25th December last, while raising a sailor into a buggy who was under the influence of liquor.

—The Empress Spinning and Weaving Mills, Nagpore lately burnt, have been insured by fire to the extent of a lac of rupees.

—"The West of England commercial disaster secured its first victim in the person of one of the best known and most respected citizens of Bristol. On the morning of the failure Mr. W. M. Gibson, of the firm of Mark Whitwell and Co., owners of the Great Western Atlantic Steam-ship Line, arrived at the office in good health. Opening a newspaper he saw for the first time that the West of England Bank had suspended; he fell back in a state of paralysis, and was removed to his residence, where he had a second stroke, which terminated fatally."

—Out of 261 who passed the Matriculation Examinations this year 23 were from St. Mary's Institution Bombay; 7 from the Robert Money Ins.; 6 from the Bishop's High School, Poona; 4 from the Free Gen. Ass. Ins.; 2 from the Surat Mission School; 2 from St. Mary's School, Poona; 1 from the Scottish High School, Bombay; and 1 from the Poona Mission School.

Miscellany.

—At a meeting of the Evangelical Alliance, Nov. 28th, the Rev. Dr. Robson made an address. Speaking of the resolutions that had been read he said:

With regard to the first, giving counsel against wrath and bitterness in the use of the press, &c., he thought they might congratulate themselves that they had not so much of these as they had thirty years ago. He did not know how it might be with others, but, so far as his own personal knowledge went, there was not the wrath and bitterness of former times. It had been his privilege to worship among Christians in all parts of the world, and he had never experienced any difficulty. Clergymen had taken him into their houses and Nonconformists had done the same. Of course they had their differences, as all who claimed the right to read the Word of God for themselves would have; but these differences were not only allowed but freely made known. Sometimes there was a plea put in for liberty of thought, but the real liberty they wanted was freedom of expression. They might differ, continued the speaker, for there was only one man in the world who proclaimed himself infallible; still, though they might have their differences, they might certainly express them without wrath and bitterness. He believed there was a great improvement in this respect, and that as the Church advanced in knowledge and purity, and as individuals thus advanced, they would go forward in love. "I remember," continued the speaker, "once meeting on Finsbury-pavement one who had been a very hard hitter in his day in controversy. And, as I speak it to his honour, I may mention his name. It was Dr. John Campbell. He was pushing along through the street on his way home, and I said to him, 'Well, Doctor, and what is up now?' For answer I had for the moment only the tears with which his eyes overflowed. 'Ah!' he said, 'I am near the grave, old friend, and I have found out that there is nothing but Love that will do, either for the Church or for the world.' In a short time he passed away. One thing has been suggested to me by the paper which Mr. Christopher read just now. He laid emphasis on the fact that it was only some who said and did things that were offensive. And I think this should be borne in mind, and that we should not judge all, and brand all for what one does. If, for example, a man in an adjoining parish makes a great stir about a gravestone, we must not blame the whole Church of which he is a minister. It is cruel to brand a whole Church for what one foolish man may do. So, too if a man employs hard words when speaking of a State Church, do not say that all Nonconformists are like him. And if some

clergymen are fond of a bit of Popery, do not say that all the members of the Church of England are ready for it. I believe, after all, there is a good, sturdy spirit of Protestantism in this land of ours—the land of Cranmer, of Hooper, and valiant old Latimer. Their spirit remains, and by-and-bye it will rise like a giant and cast out the evil. There is one important matter referred to in these resolutions—private, public, and social prayer for the Holy Ghost. We have all need to think of this. We have agents without number, systems, and organisations; we have methods of teaching for the young and for the aged, and we have preaching of all kinds. And yet the Church does not overtake the world. We have the machinery, wheels within wheels, and the wheels of man's devising may be said to be full of eyes within and without, but what we want is the living Spirit of God within the wheels, and if we do not get this all this construction of wheels and agencies will come down, by own its weight. The Lord answers the prayer that He will give us more of the power of the Holy Ghost! There is another matter referred to in the latter part of the resolutions—prayer for the Jew. I was impressed the other week at the Conference which was held by this subject being put somewhat into the corner. I am sorry for it. Christ began 'at Jerusalem.' It is true we sometimes hear the prayer, 'for all Jews, Turks, heretics, infidels,' but we do not often here the Jews specially prayed for. They are God's chosen people. They preserved the Old Testament for us in their jots and in their titles. God has preserved them ever since they cried out, 'His blood be upon us and on our children,' as a nation of mourners. And yet, as Balaam said, 'they have not been reckoned among the people.' They are a nation still, and I cannot think that all the prophecies have been fulfilled corncerning them. I believe that God has a great work to do with his people, and I expect the fulness of the Gentiles will be gathered in with them. Let us still 'pray for the peace of Jesusalem. they shall prosper that love Thee.'"

—From a notice of the art-treasures of Pompeii and Herculaneum;

It is deeply interesting to the student to find sacred and profane history meeting. Several busts of two different Berenices have been found in the excavations. This one may have been beloved of Titus. There are two women of the New Testament whose names are mentioned in the career of the apostle Paul, and who are connected with Herculaneum and Pompeii, viz; Berenice and Drusilla. The bust in bronze of Berenice was found at Herculaneum. One of Drusilla has not been found, but Josephus tells us that Drusilla perished in the fatal eruption of Vesuvius A. D. 79. Many believe that it was at Pompeii. Dean Howson says, in chapter xxiii. of the "Life and Epistles of the Apostle Paul" (speaking of Paul's voyage to Puteoli, across the Bay of Naples): "Little did the apostle dream, when he looked from the vessel's deck across the bay to the light, that a ruin like that of Sodom and Gomorrah hung over the fair cities at the base of the mountain [Vesuvius], and that the Jewish princess [Drusilla] who had so lately conversed with him in prison at Cæsarea, would find her tomb in that ruin, with the child she had borne to Felix." Drusilla and Berenice both had heard Paul—one with Felix, and the other with Festus and Agrippa. Berenice was the granddaughter of Herod; and that Agrippa with whom she was seated, at the hearing of Paul before Festus, was her brother, Herod Agrippa II. Her bust is a fine piece of bronze sculpture. The headdress, ornamented with a band entwined in the hair, is remarkable amongst the sculptures of antiquity.

—*Christian*:

Brownlow North: Records and Recollections. By Rev. K. Moody-Stuart, M.A., Moffat. 7s. 6d. *Hodder and Stoughton.*—We most gladly welcome this memorial of one of the most eminent and successful evangelists that have arisen during the present generation. The volume before us has a goodly presence, as had the subject of it. The biographer has aimed at giving not so much a continuous narrative of Mr. North's life throughout, as a record of the wonderful work he was permitted to accomplish. Ample materials were at hand for this purpose, not only in the published reports of his services, but in the voluminous collection of letters sent to Mr. North by those who had received spiritual blessing through his instrumentality, and in the "personal recollec-tions" of many friends. The result is a book which, while it presents a rounded view of the man himself, unfolds at the same time the secret of his success as a preacher of the Gospel, and is, so to speak, an echo of his great life-work. It will be read with more than ordinary interest, not only by those who were familiar with Mr. North's ministrations, but by all who love to hear of God's gracious dealings with and by one who was indeed a trophy of divine love and saving power. We hope to give extracts from its contents in an early number; meanwhile we commend the volume to the Christian public as one of the most readable and instructive books of the season.

The Evangelistic Baptism Indipensable to the Church for the Conversion of the World. By the Rev. James Gall. 5s. *Gall and Inglis.*—This is a compendium of the practical philosophy of mission work, and contains the summary of an experience of fifty years on the part of the writer. It is something more, however; for Mr. Gall's clear and earnest reasoning and faithful exhortation will put the needs of the world and the efficacy of the evangelistic baptism for its conversion forcibly before the minds of all who are privileged to read his words. He has carried on mission work with conspicuous success, as those who are familiar with the Carrubber's Close Mission in Edinburgh, which he originated, will testify, so that he writes with the authority and weight of practical knowledge. As might be expected of one who has himself worked, his book is plain and practical, and yet so well and ably written as to carry conviction of its wisdom and a feeling of enthusiasm in the work to the reader. He plainly admits the bold and revolutionary character of his views, and grants that, if adopted, *they would bring about a complete change* in our present system of evangelism; but, he adds, "the sooner the better." In the volume before us he deals with the apparent failure of mission effort and its causes; the nature, gifts, and fellowship of the Holy Spirit; the attainment of evangelistic power; the special and peculiar work of the Holy Spirit; and the motives to evangelism. We give a few words on a subject to which Mr. Gall gives prominence:— "The great defect of our present evangelistic system," he says, "is that it proposes to regenerate the world without the Church being itself revived....It is an awful mistake,...How can Christ be satisfied with the Church in its present state, even although the whole world were converted, if it is to be no better than the Church of the present day—a poor misshapen creature, crawling in the dust with her garments torn and soiled, an object of wonder and pity to the angels?" We await the second volume on the "Science of Missions," which Mr. Gall promises. May it be as good as this one!

Selections.

OUR SOUTH AMERICAN COUSINS.

(EXTRACT FROM REV. WM. TAYLOR'S BOOK.)

"Here we are on another train, steaming away to the North. Such a crowd of our country Cousins. Its surpassed only by a Pacific steamship load of the same sort. Every one seems to have all his personal property about him, bags, boxes, baskets and bundles of every shape; crowds of men, women and children, apparently emigrating, with all their effects, to climes remote. At every station however, we part with many of them and get their places filled up at once with new-comers. There comes a man with a basket of little chickens. He sits in a corner and his chirpers keep up a perpetual complaint of hard times.

There comes the shoe and boot maker with a dozen pairs of his own make, with heels about two inches high. The people here seem to have a great ambition to rise in the world, and the bootmaker gives them an extra lift.

On we go from town to town. Yesterday we passed San Carlos, 5,000 population; Parral, 5000; Lineris, 6,000; Talca, 25,000. To-day we pass Curilo, 6,000; San Fernando, 6,000; Raneaugna, 4,000; San Barmida, 5,000; and heave to in Samtiago which has a population of about 200,000.

My friend John Slater says, "With some one speaking the Spanish language to go with you, and introduce you to the people, you could found a self-supporting English school in every one of these towns." I should not be surprised if the Lord shall give me an order some day to do just that thing.

A jolly set of people, these country cousins of ours all in high glee eating watermelons, apples, peaches, grapes, cakes and candies. We live well here at a small cost.

Here they come again crowding in, old men and maidens. Give place to that dear woman with her child. She gets a good seat near the preacher. As we rush on, her shawl parts and the baby—no, it is a goose, with her long neck stretching out to see what it is all about.

There is a woman in the corner with great bundles of stuff, a little two-year old girl and a parrot. She appears to have a goose or a gobbler covered up underher shawl. Hours elapse and not a quack from beneath the covering. Then, instead of another goose, a cunning-looking little cousin looks out on the scene with perfect composure. The dear little thing never cried a bit all the hot, weary way.

There comes a blooming, gi[illegible] girl 'from the country.' She is dres[illegible] nankeen, and wears a broa[illegible] She gets her seat and has a[illegible] self. Dear young cousin, [illegible] the one she left behind [illegible] mother. Her tears, like the early [illegible] pass away, and now she is as jol[illegible] neighbours.

The great valley narrows; the snow[illegible] of the Andes staud out to view in [illegible] grandeur.

At sunset we fetch up in the depot [illegible] capital of the country. I pay two and [illegible] cents in solid cash, and get an upper se[illegible] two-story street car, where I can see a[illegible] ocmes within the range of vision as we [illegible] a couple of miles through the city. We [illegible] on the grand plaza and put up at the [illegible] Oddo.

At the dinner table, Mr. Parkman, the a[illegible] of the Philadelphia hardware merchant, [illegible] whom I travelled from Callao to Mollendo [illegible] down beside me. I was glad to see him a[illegible] and hear that the merchants of Santiago [illegible] patronized him liberally and had the nig[illegible] fore given him a grand entertainment, l[illegible] attended by the merchants and other [illegible] respectable men of the city, many of wh[illegible] their speeches on the occasion, exp[illegible] great desire for enlarged fraternal a[illegible] mercial intercourse with "the great r[illegible]

After dinner, I mounted the upper [illegible] a street car and went for a call on Hon. [illegible] Osborn, American Minister to Chile, [illegible] ceived me cordially. He was formerl[illegible] ernor of the State, of Kansas. He co[illegible] good abilities as a statesman with the [illegible] genial qualities of a gentleman and frie[illegible] was well acquainted with Rev. D. P. M[illegible] of the S, Kansas Conference, and other Min[illegible] ters who were particular friends of mine; I spent a very pleasant hour with him.

Thursday, 7th, accompanied by Mr. Osbo[illegible] I went to call on His Excellency Senor An[illegible]

al Pinto, the President of the Republic, and lso on Senor Miguel Luis Amunategui, Minis- er of Justice and of Public Instruction. Be- ng in advance of the time for our reception e visited several departments of State, and ere entertained by their heads who kindly owed us objects of interest in the great ouse: We were then conducted to the apart- ent of the Minister of Justice and of Public nstruction and introduced to Senor Amuna- gui. He is about five feet ten, lean and slen- er, with a broad high foehead. His appearance nd address indicate a man of the type of our ecretary Evarts. Senor Amunategui is be- ieved to be the coming man for the Presi- ency of the Republic at the next election. I old him of my self-supporting economical rangements for founding schools in Con- eption, Talcahuana, and along the Coast of hile north, and in Peru. He said he was very lad indeed to hear of my purpose, and the uccess of preparation for its accomplishment, nd said he would be most happy to render any ssistance that we might require, or was in his ower to give. A considerable conversation nsued on the subject of education in North merica and in Chile.

He asked if my wife was engaged in edu- ational work, adding, if so we should like to ave her take charge of a ladies' institution n this city.

I replied that my wife was fully occupied with her boys, and with her own household uties, but if I could be of any service to im in selecting and recommending for his hool competent Professors from the United tates, it would be my pleasure to do so. He xpressed thanks, and said he would consider he suggestion, and as he should find it racticable, he would communicate with me rough Mr. Osborn.

We were next conducted to the department the chief, and introduced to His Excellency nnibal Pinto. He is a man of medium size, t corpulent but in good condition, with mooth round features, keen black eyes, with n appearance of great amiability and kindness heart, and a model of simplicity. He was ed at his desk, examining some documents ve entered, but arose and shook hands with very [illegible]lly.

Mr. Os[illegible]d him about me, and my mis- n to his co[illegible]y, and that I had a letter of mmendation om President Hayes. His pressions of easure, congratulation and urance of su[illegible]port in regard to the English hools I was p[illegible]paring to found on the coast, re as emphatic as those of the Minister of blic Instruction.

He inquired particularly about Sr. Gmo. urence, of Conception, and other patrons of work there. That is the city to which the esident belongs, and his cousin Major Pinto, he treasurer of my school fund in Concep- n. After this conversation, His Excellency ed to see my letter from President Hayes, f read it over with close attention, evident- not on my account, but because it was m the hand of the President of "the at Republic." We did not ask or desire any vernment funds for our school work, but ught it well to secure for it the friendship moral support of those distinguished n. They both belong to the Liberal party mean all that they said about our schools, hich "religious creeds would not be fered with nor taught."

th of the two great political parties of the ntry are nominally Roman Catholics, but Liberals are working for a divorce of rch and State and release from the control- power of the priesthood, especially in the artments of education and of the Govern- nt, and to curtail their monopoly of so much the real estate and moneyed resources of country. The Liberals are growing into wer more and more, and as they drift from me it is a matter of the greatest moment to m and to the people of the country that clear light of a pure Gospel shall shine upon them and enable them to keep off the fatal reefs and rocks of infidelity and atheism. Voltaire's works have recently been printed in Spanish language, and are, I am told, extensively read by the people of Chile. Satan's missionaries are not trammeled by any conventional rules, nor tied down by the red tape of perfunctory authority, but proceed in their diabolical work on every breeze and by every current of commerce to the ends of the earth. The organization of the Church of Christ, and of its benevolent societies, and its administration of law and discipline, and its various orders of ministers are all of divine appointment, to facilitate, but in no way to retard, the spread of the glorious Gospel of Jesus "to the uttermost parts of the earth." In utilizing indigenous resources for the advancement of the kingdom of Christ, we may learn useful lessons from the children of this world, who in their generation are wiser than the children of light.

A letter of commendation from the President of the United States was of value to me as a stranger if a strange country. It came to me in an emergency then I needed a friend, just the time when I always get special help from God, often from an unanticipated source. I never thought of applying to the President of the U. States for a letter. I applied to our Church authorities on behalf of South America, and tendered my services without any cost to the Church, but they seemed to think that the time had not come, and I had to proceed wholly on my own responsibility, as I had done in India, not breaking any law of the Church, but proceeding so far beyond organized lines or established precedent as to be considered out of order. My old friend, Chauncey Shaffer Esq. was pleading a case before the Supreme Court in Washington, and meeting with President Hayes, told him of my contemplated visit to South America to open fields for educational and evangelical work. The President replied that he had been well acquainted with Mr. Taylor's work for many years past, and gave Bro. Shaffer the letter commending me and my work in S. America.

A NIGHT WITH LONDON THIEVES.

(Concluded from our Last.)

Mr. W. Wheatley next spoke, giving a few further particulars as to the rescue work, and awakening a chord of sympathy in some hearts by readnig a few letters he had received from rescued boys now at sea, and one from the grateful wife of a thief whom they had helped to better ways. These things his hearers could well understand and appreciate.

The Chairman now delivered a short address, and read a letter from the Ordinary of Newgate, bearing a high testimony to the value and success of the Mission to Thieves.

Mr. Johnson, a converted thief, and now a valuable helper in the work, spoke in a very straightforward and manly way, testifying to what Christ had done for him, and pleading with his former companions in crime to accept the salvation which Christ died to provide. Two other converted criminals followed, with similar testimony. Although the speech of these men was awkward and unpolished, we felt that they were the most telling part of the evening's proceedings, as they were themselves living examples of what the Gospel could do and had done for even thieves.

Short but practical addresses followed, by Rev. George Playford, Chaplain of the City Prison, Holloway, and Messrs. F. A. Bevan and T. A. Denny. After another hymn, the men were informed that at certain specified hours Mr. Hatton or Mr. Wheatley would be glad to meet with and advise any of them who might wish to change their mode of living. All who were genuinely desirous of leading a new life might be sure of help.

So, with a few parting words, the gathering was dismissed—to what? To go back, many of them we fear, to their crime, but with the good seed in their hearts, which, springing up, may be found in rich fruit at the great harvest day. As to immediate results, we cannot speak, but feel persuaded that a few in the audience were genuinely repentant.—*Word and Work.*)

PASTORAL ADDRESS.

To the followers of the Lord Jesus connected with the M. E. Churches of South India Conference; Grace, mercy and peace be unto you.

It gives us great pleasure at the beginning of our third year of Conference, to send you a few words of greeting and of exhortation.

We give thanks to the great Head of the Church Universal, that he has granted us a good measure of prosperity during the last year. As we have listened, in Conference, to the reports made by the brethren assembled from so many and so widely-sundered places in India we have rejoiced to recognize the same kind, condescending and bountiful hand, in the various ways in which they have been guided. They have spoken of trials, but in general these trials have only given an opportunity for the victory of faith. It is good for the servant of the Lord to be made to feel his dependence upon the Master, and thus to be drawn into a closer and more confidential walk with Him. Any deviation from the wellbeaten paths of custom, involves a certain amount of hazard, and calls for a special exercise of faith; but when the result is that we are made to feel more deeply our dependence on the Lord, and to seek more intimate converse with him, any bitterness found in the cup of our experience will be abuundantly compensated by the manifested love of God. The principle on which our work is carried on is one that specially calls for a robust and intelligent faith. The labourer is worthy of his hire, and if a good workman, needing not to be ashamed, the Lord of the harvest will see to it that that the needful provision is not wanting. We would li ke to impress it upon you, dear Brethren in the Lord, that the special call for the exercise of faith, concerns not only the preachers, but also those to whom they minister. In this connection we beg to reproduce for your benefit the following letter addressed to one of the charges in our Conference, by one of those who are now addressing you.

"It is now nearly six years since the Methodist Episcopal Church was organized in Bombay, on a self-sustaining basis, that is to say, we trusted that the Lord would enable the members of the Church to provide the necessary funds for the carrying on of the work of the Church, without looking to Societies in other lands. It is matter of much thankfulness that the Lord has not disappointed our hopes. Many of our people—not only the well-to-do, but some in straitened circumstances,—have rejoiced to give what they could, not merely what they could conveniently, but beyond that; and the Lord has blessed them in so doing, more than could well

be expressed. And the Lord has blessed us as a Church, because we have cheerlully taken up this burden, and felt ourselves privileged in bearing it. Is the Church poorer to-day because of this liberality? Far from it; there is good reason to believe that the Church is richer pecuniarily than she was in the beginning, even apart from the accessions to her membership. We are a Mission-Church; we have not merely to secure the ministry of the Gospel among ourselves, but we have to be progressive, and carry on organized work beyond our own sphere. If our Church is a living and successful Church, the principle of self-support will be tested some day much more than it has been. So far, there is not the slightest reason to doubt that we have the sanction of the great Head of the Church in this undertaking. But it behoves us to understand fully, and keep well in mind, the principle that lies at the basis of our work, and what is involved in it; viz., that *every one* must do his or her part for the maintenance of the institutions of his Church. Are there some among us who contribute *nothing* to the expenses connected with our Church-work, the allowances of ministers, catechists and evangelists, the renting and seating of places of worship, &c., &c.? If there are such, then this portion of the Church is not upon a self-sustaining basis. They allow others to pay for the ministrations which they enjoy, for the rooms they assemble in to worship God, for the lights and seats and other details of expense. So far as any principle is concerned, they might as well be supported in these matters by foreign missionary funds. We believe there are some who contribute nothing; others *almost* nothing; and we are persuaded that it is not for their advantage that they allow others to bear burdens which the Lord expects them to bear. We do not say that a brother who receives ten rupees a month is to give as much as the brother who earns fifty rupees a month; but we see no reason why the *proportion* should not be the same. Does the brother who gets Rs. 50 give Rs. 5? let the brother who gets Rs. 10 give Re. I. Let him give it ungrudgingly, and he will find that the Lord can make his Rs. 9 go as far as Rs. 10, when by faith he surrenders one rupee to the Lord's work. We profess to be saved by faith; let this faith find expression in our daily life. The brother who receives a higher salary, may find it his privilege to give in a higher proportion. It is more blessed to give than to receive; and the more we have of this blessedness, the more we desire it."

"It would be a great injury to the Native members of our Church, if they were to neglect bearing their share of the burden of Church expense. It would injure them spiritually, and it would be a reproach to them, and would tend to hinder the progress of the work. Perhaps some of them may have thought that their contributions were not needed; but this is a great mistake; their contributions are indispensable; we have no reason to believe that God will give our work success among the Natives, if those who are already converted neglect to give their proof that they love Jesus."

"Beloved in Christ; receive this work of exhortation in rhe same friendly spirit with which it is written."

We would draw your special attention to what is said in the above letter about the necessity laid upon us to be progressive and aggressive, and carry on work beyond the sphere to which, for the most part, our efforts have hitherto been confined. The flag that we have unfurled bears the words: 'India for Christ,' and the principle to which we have committed ourselves, is that the work of Christ creates its own supplies. As the Banyan tree, once inracinated, hastens to send out its branches to convenient distances for the dropping of new roots, so the cause of Christ, planted in one point of the world's moral wilderness, draws from the very soil where it has rooted itself, the needful supply for its own extension.

Let us consider well the lessons brought to view in the history of the Church of Christ. The reception of God's word leads to a reformation of manners, and the result is that the money formerly spent in the gratification of worldly desires and the pride of life, is saved, and if allowed to accumulate, as was the case apparently with the Laodicean Church and with thousands of churches since, becomes a snare and sometimes a curse. But none of us liveth to himself. We are in the world as the Lord's servants, and our savings belong to him who for our sakes became poor, and who knows how to make us happier with a little expended on ourselves than we would be with much so expended. Let the true missionary spirit pervade our churches and the souls won from heathenism will be regarded as the highest treasure of the churches. We will leave it to others to glory in their fine church edifices; we will be content with the distinction, if by the grace of God we obtain it, of planting churches in which the people of the land will gladly assemble with us to worship the Father of spirits through his well-beloved Son. We are working out a most important experiment. We have yet to furnish a satisfactory proof that God will use such an agency and such methods as ours, for the conversion of the people of India. They who, under God, planted the churches of our Conference were animated from first to last, by a desire to raise, upon the soil of India, an effective agency for reaching the millions of India; we believe that their expectations will be fulfilled, but the problem has not yet been worked out and nothing could be more fatal to us than to take for granted that the worst is behind.

Let us not forget to walk in love toward those servants of the Lord that are carrying on the work of missions according to other methods. Let us esteem it a privilege to pray for them, and extend to them our cordial sympathy. Let us not strive with those that may oppose us, but seek to live down their reproaches. Let us eschew proselytism, the desire to win for our own communion those who are truly serving the Lord in other communions, but aim simply to bring the unconverted to God, and to make our own communion one in which such may find those elements that most conduce to life and godliness.

Perhaps one reason why the Lord has hindered our dear brother Taylor from returning among us these years, is that we may be brought to feel our own responsibility, and to lay more firmly hold of the promises.

Let us seek to give the fullest expression to our belief that all fulness dwells in Christ and is available from hour by hour for those who look to him and live for him. Comending you to his all-sufficient grace and praying that the wisdom that is from above may abundantly rest upon you, we remain yours ever in the Lord..

Dec. 1878. BY THE COMMITTEE.

TELEGRAPHIC NEWS.

Constantinople, December, 26th: News has been received here to the effect that thirty transports have been chartered at Odessa for the return of troops from the Russian army of occupation.

St. Petersburg, 26th: The press here generally declare that the Afghan War will end in making England and Russia immediate neighbours.—There is no offici[al] confirmation of the report that the A[mir] has gone to Balkh with the Russia Miss[ion].

Athens, 27th: The Greek [Commission]ers have been appointed for th[e Del]imitation of the Turko-Grecian frontier.

London, 28th: News has come to ha[nd] from the Cape, stating that in his messa[ge] to King Cetiwayo, the Governor and Hi[gh] Commissioner of Cape Colony (Sir Bar[tle] Frere) asks the former to disarm and d[is]band his army, to cede San Lucia Bay, a[nd] to receive a Resident.—News has arriv[ed] that the Amir has failed in an attempt to incite the Turcomans to take up arms in [the] cause against the British Government.—H.M.'s Troopship Crocodile has arrived.—H.M.'s Troopship Euphrates, which is bri[n]ging out extensive drafts for India, has pas[sed] through the Suez Canal.

Vienna, 28th: A plot to assassinate [the] Emperor of Austria has been discovered.

St. Petersburg 28th: An article has b[een] published in the *Golos* in which it is recommended to abolish the military administration of the Asiatic provinces, and to t[rans]fer them instead to the Central Governm[ent].

London, 29th; A letter of thanks w[ritten] by Her Majesty the Queen has been pub[lish]ed, in which she expresses her most he[artf]elt thanks for the universal sympathy s[hown] during her recent heavy affliction.—A [dif]culty has arisen respecting British juris[dic]tion in Cyprus with Italy, who contests against it.—The marriage of H. R. H. the Duke of Connaught, which was postponed in consequence of the death of H. R. H. the Princess Alice, has been fixed to take place on the 13th of March 1879.

St. Petersburg, 29th: The negotiations for e definitive Treaty of Peace between Rus- a and Turkey commence at once. It is nounced that Russia does not intend to ct immediate payment of the war indem- ty. When treaty has been signed the ssian troops are to evacuate the country. *Berlin, 30th*: A letter has been published, dressed to the President of the Federal cial by Prince Bismarck, in which he tes reverting to a protectionist policy. *Petersburg, 30th*: An article in to- *Golos* announces that Russia's share in an affairs will probably be confined to taining the Amir. *ondon*, 31*st*: The great strike at Oldham 5,000 operatives against a proposed re- tion of 5 per cent, in wages has com- ely collapased.—OBITUARY.—the Marquis Tweeddale and Major-General Greathed Consols closed at 95, beging a rise of $\frac{1}{8}$ n previous quotation. *Constantinople*, 31*st*: News has been re- ed that in conseqnence of sufficient sup- s of provisions being unobtainable at aki, where the British fleet is now lying, has been decided to return to Ismid.— Turkish Commissioner to superintend surrender of Podgoriza to Montenegro been appointed. *t. Petersburg*, 31*st*: It is announced that eral Kaufmann, Governor-General of kestan, is expected to arrive here short- discuss the introduction of a civil ad- stration in the town of that province.— rring to the subject of the forthcoming n against Kuldja by the Chinese, the s of to-day announces that it is not the tion of the Government to surrender ja. *ndon, January 1st*: The published re- e returns for the quarter ending De- er 1878 amount to £19,000.000, show- total increase of £1,687,500 as com- l with last year.—The call upon the holders of the City of Glasgow Bank elded the total amount of £690,000. e shilling dividend will, it is announced, clared in the middle of February.— Leresche, the Secretary of the Bank, was one of those arrested for com- y in the frauds conncted with the , has been released as a witness for the n. *shington*, 1*st*: The Secretary of the d States Treasury holds the sum of 0,000 (forty millions of dellars) in to be applied to the resumption of payments. *stantinople*, 1*st*: A panic prevails here sequence of the enormous depreciа- Caime's (assignats.)

PASSENGERS SAILED.

r P. and O. Str. *Lombardy*, Dec. 30th :
Southampton.—Mrs Saunders and infant, Mr Mr Bruce, Staff Commander Dixon, Mr and acpherson, Two Misses Macpherson, Four , Rev Mr W Samson, Rev Mr *Alldis*, Mrs and infant, Miss *Robertson*, Captain Pri- Mrs Prideaux and six children, Dr F Jones J L Beazley.
Brindisi.—Mr Saunders, Mr W Roberts, and ohn Mullins.
uez.—Mr and Lady Daniell, Mr and Mrs Mr Percival, and Mr E M Palmer.
den.—Mr H T Lucas.
Str. *Sumatra* :
enoa.—Col Thomson, Mrs Thomson, and in- ajor General E N Perkins, Mr J Jardine. Greenstreet, Major Crowdy, Mr Jones, and ynen.
For Suez.—Lieut-Col C J R Bell, and Mrs Bell.

PASSENGERS ARRIVED.

Per P. and O. Str. *Kashgar*, Jan. 1st :
From Southampton.—Mrs R B M Thomas, Mrs Bodger, Miss Horne, Col Newmarch, Mrs Newmarch and infant, Capt Harrison. Dr and Mrs McGregor and three children, Mr H H Stevenson, Mrs Bull, Capt Waller, and Mrs Waller.
From Brindisi.—Mr and Mrs L Macdonald, Mr and Mrs F W Badcock, Mr J F Mackenzie, Major Pemberton, Mr C M Macdonald, Lt Col H A Little, Mr S Bird, Major Bartleman, Surg Maj Galloway, Capt H Thompson, Mr W Greive, Mr J S Greive, Mr J Halliday, Mr S Jacob, Mr and Mrs Dunlop, Mr C E Crawley, Mr L Neill, Capt Tuch, Mr Pane, Miss F J Sparkes, Miss H B Woolston, and Miss E Gibson.
From Venice.—Mr and Mrs White, Mr W A East, Mr and Mrs B Lang and infant, Dr and Mrs Cook, Mr G W Moir, Mr Courtney, and Mr S M Struthers.
From Suez.—Baron S H Levi.
From Aden.—Mr A Cameron, and Mr Behremjee.

Domestic Occurrences.

DEATHS.

JOWETT—December 17th, at Kotree, Sind, of hectic fever, John Cardwell Jowett, Executive Engineer, Indus Valley State Railway, aged 53 years.
PHELPS—December 22nd, at Aden, of dysentery, Ernest Hugh, the youngest child of Major Phelps, R. E., aged 17 months.
D'ARCY—January 1st, at Mazagon, Mr. James D'Arcy, Inspector Bombay City Police, aged 34 years.

"BOMBAY GUARDIAN."

Subscriptions received from 28th Dec. to 4th January 1878, at the new rate.

Simon Peter, 12th December 1878, Rs. 1; John Hanley, 31st March 1879, Rs. 1-14; J. H. Irvine, 15th February 1879, Rs. 1.

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Byculla, 3rd Sept.

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TO OUR SUBSCRIBERS.

We must ask the forbearance of our subscribers for the late hour at which this issue of the B. G. appears. The delay has been caused by the illness of the printer, the occurrence of holidays and other causes. As the delay has been unprecedented, so we trust it will not take place again.

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